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THE

Missionary Magazine

AND

CHRONICLE.

MADAGASCAR.

THE successive communications we have received respecting Madagascar, during the last two months, are in the highest degree encouraging. The statements made in former numbers of our periodical, as to the friendly regard of the King towards his Christian subjects, have been more than confirmed, and every previous report of the increased numbers and devoted character of the Native Believers has been exceeded by the latest communications. The following brief extracts from the last letter of the REV. WM. ELLIS will be read with devout thankfulness by all who have cherished deep Christian solicitude for the Church of Madagascar, during the many gloomy years of her intense sufferings. It will be observed that Mr. Ellis expected to embark for the Island in the early part of May. He tells us also that orders had been given by the King and the Government to facilitate his journey to ANTANANABIVO, and that he anticipated a cordial welcome on his arrival. We may therefore entertain the hope that he has been at the capital for the last six weeks, and that his next communication will supply the most important as well as authentic information.

We insert also the letter of the Rev. J. J. LE BRUN, of Mauritius, which, though of earlier date, contains a brief report of his visit to Madagascar, and of his gratifying reception. Nothing could be more cordial, and even enthusiastic, than the conduct of the Native Pastors and their people; and among the various facts which he records none can be read with greater satisfaction than the following passage of his journal:—"There are eleven houses set apart by the King for the use of our Christian friends as places of worship; but although he takes such a lively interest in the spiritual concerns of the Churches, he does not, it appears, exercise any authority over them, or interfere in the least in their internal government."

" Port Louis, May, 1862.

" MY DEAR BROTHER,—By the mail which arrived on the 24th ult., I received your letter of the 23th March, informing me of the appointment of six Missionary labourers for Madagascar. * *

" Through the kind efforts of Mr. Arbuthnot, Manager of the Oriental Bank here, the owners of one of the best ships in the trade have generously given me a free passage to Madagascar, and I expect to embark in a few days. The same owners have also expressed their readiness to afford a free passage for the Missionaries to their final destination, should any of their vessels be about to sail at the time of their arrival. I hope this may be the case, for after the delay that has occurred in their leaving England, it will be desirable that they should proceed to Madagascar as soon as they can, after reaching Mauritius, which I hope will be in the beginning of July. * *

" David Johns returned about a week ago, having been detained some time at Tamatave for want of a ship. The letters he brought addressed to myself are most important, and, with one exception, most encouraging, and even that which is discouraging does not affect either our prospects or movements, except it be to afford additional stimulus to effort. I have a very friendly letter from the Commander-in-Chief, the most important man in the community; also from the new Governor of Tamatave.

" I regret that the great number of claims on my time, arising from arrangements for Missionaries, writing for the mail, and preparing for my departure, prevent my sending you translations of any of the letters from the Christians. It may suffice to state that, so far as I can learn, no defections in faith or practice have occurred among the Christians. Their zeal and activity seem to have suffered no abatement. Their religion is still characterized by unremitting prayer. Several of them tell me in their letters that they still observe the hour from seven to eight on Thursday evening, as originated in England, for special prayer to God, or rather to praise for His distinguishing goodness to them. Their numbers have increased in a manner almost incredible to themselves. David Johns says the forty-five cases of Scriptures, and also of tracts, will not be enough. The best men for character and ability in the country are now numbered with the Christians. Among the signatures to one most excellent letter are the names of three officers of the Palace. * *

" Orders have, I am informed, been given, and preparations made, for facilitating my journey to the capital, where a house is provided, and a cordial welcome will probably be given, though there will be some disappointment that I am not accompanied by other Missionaries, and do not take them books.

" Believe me, very faithfully yours,

" REV. DR. TIDMAN."

(Signed) " WILLIAM ELLIS.]

" Port Louis, 25th March, 1862.

" DEAR BROTHER,—If I have delayed so long in writing to the Directors you must excuse me, as I have been very ill. Shortly after reaching the capital, and since my return, I had to reside in the country for some time for the sake of my health. Before the mail leaves this time I shall endeavour to give a brief and succinct statement of what I saw, heard, and felt, in Madagascar. Though I regret that ignorance of the language was a great drawback to my usefulness among that interesting people, still I must acknowledge that my visit was of service to the

King, as well as to the members of the Christian community there; they felt that they were not abandoned, and that if some delay was occasioned by the sending out of Missionaries, it must not be laid to the account of indifference on the part of the Directors, but to that of the difficulty of finding suitable men as agents of the Society in that country.

"Without relating what happened day by day during my journey, I shall at once begin by recalling what took place on my arrival at the capital.

JOYFUL MEETING OF THE TRAVELLER WITH THE NATIVE CHRISTIANS.

"At a great distance from Antananarivo I was met by a deputation from our Christian friends, who had been anxiously waiting for us. It was evening when we reached the place where they had halted until our arrival, sending daily, during the interval, messengers to the capital to soothe and quell the impatience of those who had sent them. After the usual salutations, and having satisfied them on many points which to them were of vital importance, we all sat down to our humble repast, which was closed by singing hymns, reading a portion of the Scriptures, and prayer. Oh, how happy we all appeared to be! How truly we felt the blessed influence of that "unity of the spirit in the bond of peace" which the Apostle exhorts Christians to "endeavour to keep." What seasons of holy fellowship we enjoyed at every Station on the way to the capital. They had many explanations to ask, many doubts to solve, and many difficulties to overcome; and while they pointed out to me, in the *Malagasy* Bible, passages on which they wished some light to be thrown, I showed them in my *French* Bible how the Holy Spirit had already, in foresight of our frailties, so ordered the teachings of prophets and apostles that one obscure passage was explained and illustrated by another or others more clearly expressed. They seemed delighted by this mode of answering their questions and quieting their minds upon many important points of doctrine and discipline.

"When we arrived near the capital we passed the night at Prince Ramonja's place. Here we were, as in fact everywhere, well received and congratulated by the inhabitants of the village. I was really struck and delighted to see so many children who had followed me as, before starting, I perambulated among the rice plantations about the place. A school established here would, I think, be of great benefit to this part of the country; and as there are, within a radius of a few miles only, a great many hamlets and villages, a Missionary Station might be founded here with every prospect of success.

CORDIAL RECEPTION AT THE CAPITAL.

"As we were only a short distance from Antananarivo, the Prime Minister sent me a letter, giving me a hearty welcome in the name of King Radama II., and expressing a wish that I would not enter the city until several officers of the palace had come to show me the house his Majesty had prepared for my reception.

At 2 o'clock, P.M. three officers thus appointed came and introduced us into the city. Numbers of people flocked around us, while others were looking over their walls to see us pass. Scarcely had we been settled in our new home than his Majesty sent us a present of a bullock, a few fowls and geese, and some rice.

"The next day, being Sunday, I wrote to King Radama a respectful note, thanking his Majesty for the kind reception I had met at his hands, and begging he would be pleased to excuse my devoting the Lord's Day to visiting the churches,

and thus doing my Master's work. The King sent me an answer, stating that his Majesty approved of my resolution, and would in a few days be glad to receive me into his royal presence.

FIRST SABBATH IN ANTANANARIVO.

"Our Christian friends were so highly delighted to see a Missionary come to pay them a visit in their own country, that that Sunday was to me anything but a day of rest. I was taken from church to church, from 9 o'clock, A.M. to 2 o'clock, P.M. During that time I visited five assemblies for worship; prayed in English at the express desire of pastors and people, and preached in French, my friend David Johns being my interpreter. Wherever I went I was saluted with tears and expressions of joy; and whenever I pronounced the blessed name of Jesus Christ, it was truly affecting to witness the utterance of deep emotion by which they testified their faith and gratitude.

"There are eleven houses set apart by the King for the use of our Christian friends as places of public worship; but although he takes such a lively interest in the spiritual concerns of the Churches, he does not, it appears, exercise any authority over them, or interfere in the least in their internal government.

INTERVIEW WITH THE KING.

"Two or three days after I had an audience with Radama II., in which we spoke on many points connected with the future prospects of Christianity in Madagascar. The King seems to be actuated by noble and liberal motives; his anxious desire and only ambition is to make his people happy. Liberty of commerce, open and constant intercourse with civilized nations, but especially the general diffusion of education among his people, are the means he intends to employ in order to attain such a desirable end. Upon my observing that there is no true happiness, no real prosperity for a nation, nor for individuals, without sincere piety and devotedness to God, he acquiesced, expressed the wish to see our Mission renewed, and was not a little disappointed when he learned that I was not to remain long in Madagascar. Our friend Mr. Ellis is impatiently expected by king and people. The sooner our Missionaries arrive the better; everything is ready for their reception. The priests are trying to get a footing in the capital, but their success is doubtful; the King is for liberty of conscience, and tolerates rather than approves their movements. . . .

ILLNESS OF MR. LEBRUN, AND CHRISTIAN SYMPATHY OF THE NATIVES.

"Shortly after my audience with his Majesty I was seized with an attack of the Malagasy fever, and was laid up for nearly a month on a bed of suffering. Though I was all that time in much danger, I felt then, and do still realize, that it was a season of refreshing from the Lord, and notwithstanding that my health is much injured by its deleterious effects, yet that disease has been the means of calling forth the most lovely features in the Christian character of the Malagasy. It would be difficult to depict the kind, watchful solicitude with which our beloved friends tended me during that long month of weakness and pain. Day after day, night after night, it was the same loving care, mingled with prayer and supplication. Oh how fervently did they pray as they knelt by the side of my couch! What tears of fraternal love and Christian sympathy they shed, as they administered medicines and watched with anxiety their effect upon me!

INCREASE OF NATIVE BELIEVERS.

"It cannot be astonishing that a people so devoted to their Lord, and composed of so many "good Samaritans," should be highly blessed and feel the need of the regular and faithful labours of an earnest and zealous ministry; nor is it wonderful that the living Spirit of Christ should animate and direct such a body of humble and devoted disciples. Their number increases, but that is not so essential as to know that they themselves increase in the knowledge and grace of our Lord Jesus Christ. When in truth and sincerity we can bear such a testimony of a large Christian Church, we cannot but admire and adore the free and sovereign grace of God.

MEMORIALS OF FORMER SUFFERINGS.

"I had the pleasure, before leaving the capital, to see several who had been reduced to slavery, and were once more privileged to confess the name of Christ before men in times of prosperity and peace. But I shall never forget the feelings of sadness, mingled with joy and gratitude, which filled my mind as I heard the story of one beloved sister who was nothing daunted by the violence or fury of persecutors. Often had she been sought after by the bloodthirsty emissaries of the late infuriated Queen. But the Lord was always with her, giving her, as it were, timely warning of her impending danger. She never discontinued the prayer meetings she held in her own house for the benefit of her neighbours. Once she was nearly caught; but in this instance her cruel persecutors were themselves struck with awe, and were compelled to admit that God was on her side. They had, in fact, ransacked the whole house to no purpose, for, to satisfy her friends, she had hidden herself under a staircase that led to the upper story of her dwelling. Here, in a dark corner, she was praying to Him who seeth in darkness, and can everywhere be a shield and a rampart to His children. Her persecutors, knowing that poultry was generally kept there, merely extended from outside their arms in every direction within, but failed to touch her person, and thus discover her retreat. They left dismayed, and fully persuaded that some supernatural or Divine influence was exerting itself in favour of the object of their hatred. You may imagine how thunderstruck they must have been when, a few days after, they were informed she was still holding her prayer meetings! Such constancy vanquished the pertinacity of her persecutors. She died in peace, regretted by all, and, though dead, her memory is still dear to her surviving brothers and sisters.

ORDINANCE OF BAPTISM ADMINISTERED.

"I had the privilege, a day or two before separating from such truly valuable friends, to administer the ordinance of baptism to five couples and their children. After having received from their pastors a good testimony respecting them, I catechized them, examining them closely as to the grounds of their Christian belief, and, though still very weak, I felt much pleasure and happiness in thus introducing these brethren and sisters publicly into the family of Jesus.

CONFERENCE WITH THE NATIVE PASTORS.

"The next day I had a long conference with the pastors on the duties of the ministry, and especially on the danger which threatened them from the introduction of a new religious system into the country. After the conference they kept singing hymns, and separated rather late in the evening, thanking me for my faithfulness in speaking to them the truth in Christian charity.

GRIEF AT PARTING.

"When the day came to take leave of them, oh! how grieved I felt, and how anxious they were not to let me go! With tears they urged me to remain; but tidings from Mauritius, and especially my aged father's failing health, induced me to leave ere the bad season had fairly set in, and I did so with the less regret as I had received intelligence that Mr. Ellis was on his way to Madagascar from England, and felt conscious that his presence even at Mauritius, and the assurance he could give our Christian friends that an effective and zealous band of Missionaries were ready to devote their energies to their service and would soon be in their midst, was likely to calm their anxiety and give them patience to await their arrival.

"In conclusion, my impression is that everything is ready, and all you have to do as a Missionary Society is to send men of God to preach the Gospel and baptize the people in the name of the Father, Son, and Holy Spirit, commanding them to keep all His commandments, and trusting the promise of the Lord, 'Lo, I am with you always.'

"REV. DR. TIDMAN."

"Yours truly,

(Signed) "J. J. LE BRUN."

 CHINA.

THE communications received from our Missionary Brethren in the Northern cities of the empire, though diversified, are all important. Some of the facts they record cannot fail to awaken the solicitude and regret of our readers. For although the success which has attended their Christian labours must excite our gratitude, the state of internal war, more especially in the vicinity of Shanghai, is most deeply to be deplored. Not only does this intestine strife present an insurmountable obstruction to their present progress, but it obviously betokens increased difficulties to future efforts on behalf of the Tae Ping insurgents. We give extracts from our several correspondents.

PEKING.

DR. LOCKHART, as formerly stated, has entered upon his benevolent labours in this city with great efficiency, and has already realized an amount of success exceeding his most sanguine expectations. He is urgent with the Directors to send without delay another medical Missionary to the capital, which they hope to be able to accomplish before the close of the present year. The intelligence also that has been received since the date of Dr. Lockhart's last letter, affords the assurance that direct Missionary labours may shortly be commenced in connexion with the exercise of Christian benevolence and medical skill. Passports are now granted for Peking by the British consuls to their countrymen whose character and objects give them a title to this dis-

tion; and we may feel assured that from accredited Christian Missionaries they will not be withheld.

“Peking, March 26th, 1862.

“MY DEAR FRIEND—You may think I care for nothing and see nothing beyond the hospital; and may suppose I am altogether one-sided in my views. Well, be it so; I came out to do this thing, and the labour of it is no slight matter, I can assure you; and I do rejoice and am glad to see it prosper, and thank God that He has brought me here and enabled me to do this work. I hope it will have the effect of removing obstacles, and assist in the establishment of more direct and specific preaching of the Gospel, while at the same time the work done and the relief afforded are known to be the results of the religion of Jesus, and that, as He went about healing the sick, and proclaiming the glad tidings, so His servants endeavour, however humbly and imperfectly, to follow His example.

“My work proceeds steadily and prosperously; and as the cold weather has gone, I am beginning to operate for cataract, and removed three the other day, and have many more to do. When people see a friend who has long been blind coming among them with restored sight, they do not fail to appreciate the benefit received. Much pain and much distress are relieved day by day, and many that come in agony and suffering, go away rejoicing. May God give me wisdom and knowledge to keep from mistakes and errors, lest I should do evil rather than good, for I feel deeply the sense of responsibility in the position I occupy in this city. With all humility I would ever look to Him for strength and guidance in all I do, lest from self-confidence I fall into error that would spoil all the future.

“Mr. Edkins was with me for a fortnight on a visit, and left me a week ago. He was much pleased with Peking, and we visited together various places. We were glad to have this opportunity of meeting and conferring on the affairs of the Mission here and at Tien tsin. We were pleased to find that Mr. and Mrs. Lees were at Shanghai on their way to join him, and hope that Mr. Lees' attack of small-pox will only cause a short delay. He was convalescent, and we have written telling him to come north as soon as possible.

“Mr. Edkins has been blessed with much success at Tien tsin. The people attend the preaching, and many of them seem to be warmly interested in religion. He has had the happiness of baptizing several, and many more are inquiring further on the subject of Christianity. We both think that the people in this part of the empire are less indifferent on the subject of religion than elsewhere. I hope this may prove to be a correct view. There are here and at Tien tsin many well-educated persons of moderate circumstances who appear desirous of hearing about the Gospel, and from such a class, with such a tendency, we may hope to have many earnest seekers of the knowledge of Christ. May their seeking end in a vital impression on their hearts.

“I hope you will try to get a Medical Missionary for this place, and send him out as soon as possible; but he must be a man well up to his work, or he will get into difficulty.

“We shall have some access to the Mongolians here, for many Mongols come to Peking, and our Missionaries can go into Mongolia at their pleasure. I have just got some of the Mongolian Testaments up from Shanghai, to give them away as I get opportunity.

"I was much grieved to hear from Mr. Mullens of the death of Mrs. Mullens, just as she was fully engaged in her work, and seeing it prosper around her. I sympathise much with him in his heavy affliction.

"With kind remembrances to the Directors and to Mr. Prout,

"I remain, yours very truly,

"REV. DR. TIDMAN.

(Signed) "WILLIAM LOCKHART.

"P.S. March 27th. We had a violent dust-storm yesterday. The barometer fell in the morning, and there was a little wind; and as it was the day I do not see any but urgent cases (Wednesday), as soon as I had finished, I went to a temple or Larnisary about five miles off, to see some Thibetian ambassadors that had lately come from Thibet. The wind was high and a good deal of dust, but not very unpleasant. I saw the Thibetians, and also several Mongols who are staying at the range of temples, and after staying awhile with them I tried to go to the westward; but by this time the wind had increased to a gale, and carried the dust before in a thick cloud, and I found I could not face it at all, as it blew from the west. I could not see my way, and the dust and sand almost choked me. I found I must give up my plan of going to another temple, and go home. It was fortunate I was to windward, for the wind now blew a perfect tempest, and tore up the sand, and drove it like a curtain to leeward. I could just see enough to find my way, except every now and then, when I had to stop to avoid carts and horses in the road, for sometimes the sand was so thick I could not see at all. I never saw anything like this dust-storm before, and was very glad to get home. The storm got worse till about six P.M., when it did not blow quite so strong. The barometer fell from 29.00 to 28.50, but was rising in the evening, and this morning it is 29.10. The thermometer fell yesterday from 48 to 24—it had been warm the few previous days, and on Sunday was 66. There is a high wind still, and the air is full of sand. Of course everything inside the house and outside is covered with sand. The wind will probably now soon cease. I tell you all this to let you know what kind of equinoctial gales we have here."

HANKOW.

LETTER OF THE REV. GRIFFITH JOHN.

"Han Kow, March 25, 1862.

"MY DEAR BROTHER,—You will be pleased to learn that Mr. and Mrs. Wilson have returned from Japan greatly improved in health. They arrived at Han Kow on the 18th of January. Mr. W. has been able to work hard at the language ever since. In a very short time he will be fully prepared to preach in this dialect, and labour actively among this people. I trust that, by our joint efforts, we shall be able to establish Missionary Stations not only in Han Kow and Wú Chang, but also in many of the surrounding cities and towns.

"I am happy to inform you also of the arrival of the Rev. Josiah Cox, of the Wesleyan Missionary Society, among us. He came to visit the place, with the view of proceeding immediately to Tien Tsin. But so convinced is he of the importance of this sphere that he is now quite determined to remain. He has doubtless acted wisely. Our Wesleyan Brethren cannot fix on another spot in this empire more inviting for the establishment of a new Mission. Wu Chang and Han Kow ought to

have from twenty to thirty Missionaries at least. And hence it is very gratifying to me to see Missionaries of other Societies coming to the place, and taking the work up.

DESOLATION OF THE COUNTRY BY FILCHERS AND OTHER INSURGENTS.

"Since my last communication, matters have been going on quietly and pleasantly in this part of the empire, but some of the surrounding provinces are sadly convulsed. *Ho Nan* has been laid waste by the savagery of the Filchers of that province. These are the men who murdered Messrs. Parker and Holmes in Shan Tung. They are nominally connected with the Nanking rebels; but they know nothing of the Christian religion, and very little, if anything, of the Tai Ping creed. From all accounts they are monsters of the bloodiest, cruellest kind. They regard nothing—they spare nothing. The mandarins fear them not, because they don't seem to have a political aim. Being satisfied with mere plunder, they leave a place as soon as it is exhausted; and the mandarins return and resume their position as 'father and mother' of the people.

"*Si Chwan*, the largest, finest, and richest province in the empire, has been torn and distracted for years by local banditti. It is reported here, that *Shih tah Kai*, or, as he is called by the Tai Pings, *the I Wang*, is there also at the head of a large army. He was connected with the Tai Ping movement until the 'murder of the eastern by the northern King. Some of *Shih tah Kai's* nearest relatives, who were living at the palace of the eastern King, were involved in the general massacre. He was absent at the time; when he heard of what had been perpetrated, he returned to the 'Celestial Capital,' and took full vengeance on the northern King. He then left Nanking in disgust, and retired into the provinces of *Kwang Si* and *Yün Nan*. Having been reinforced and strengthened in these provinces, he reappears on the field as the founder of a new dynasty. Among both the rebels and the people he was greatly respected, and is now well spoken of. The Tai Ping chief is very much grieved at his defection. It is generally reported that he (*Shih tah Kai*) does not sympathise with him in religious pretensions. We know little of him, however; much too little to speak with confidence.

UNFAVOURABLE INFLUENCE OF FOREIGN RESISTANCE ON THE TAIPING INSURGENTS.

"Of late the Tai Pings have been greatly soured by the cold and, I may say, hostile attitude which the French and English authorities have assumed in reference to the movement from the beginning. They are no longer what they were, in their disposition and conduct towards foreigners. Their treatment of Mr. Cox, for example, when he visited the 'Celestial Capital,' as an old friend of the Kan Wang, was widely different from the reception they gave me. The former was cold, suspicious, and unfriendly; the latter was warm, confidential, and very cordial. The political events which had transpired in the meantime will account fully for the difference. At Shanghai, both the English and French have at last adopted an unmistakeable anti-Tai Ping policy. The last engagement was at Ming Hong, a large town about twenty miles from Shanghai, where 600 of the rebels were killed, and 300 taken prisoners. How this direct collision with them will affect us, it is impossible to foretell. Doubtless they are greatly enraged, and will retaliate if they can. They have it in their power to do us great injury commercially. Probably they will not exert this power to any serious extent, as long as they are left in possession of Nanking; but should they be driven out of that city, then, feeling that they had lost

what they most greatly prized, and seeing that they had nothing further to fear from the foreign powers, they would ravage the whole country in large masses, and spread death and destruction everywhere along their path.

PROBABLE CONSEQUENCES OF RESISTANCE TO THEIR POWER.

"It is terrible to contemplate the probable consequences of turning these men, stung to madness, loose on the country. They would not, I believe, attack the foreign ports; but they would certainly keep hovering about them, and block up all the avenues of trade. Though more than a match for the Imperialists, they cannot combat the latter, aided by the foreign Powers. If we are determined actively to oppose their onward march, the Tai Ping movement will never issue in the establishment of a new dynasty; and if it be our plan to check rebellion here and there, but not to uproot it altogether, then poor China is destined to a scene of endless anarchy and confusion. It must never be forgotten that the existing dynasty has no power to cope with the number of separate and distinct rebellions that now tear and consume the very vitals of this magnificent country. In the present crisis our hope is in God—in God only. It was our hope at one time that the Tai Ping movement was destined to be a direct means in the evangelization of China. In this we may be disappointed. Be that as it may, there can be little doubt of its indirect influence for good. Indirectly it has done much towards opening up the country to the Missionary and the merchant, towards humbling the pride of the haughtiest people, and the most imperious exclusive dynasty in the world, and towards shaking the confidence of the nation in its heathenish superstitions. This wonderful movement has not been permitted to rise, and progress so far, without some great providential end. That end we may not be able to define at present, but I feel perfectly sure that we shall hereafter.

MISSIONARY ENCOURAGEMENTS.

"I am still much pleased with the number and character of my hearers. The hall is very well filled every afternoon for about two or three hours. Most listen attentively to what is spoken. I sometimes put general questions to the audience, and have been struck more than once with the extent and correctness of their information on religious subjects. Two or three weeks ago I asked my hearers if they knew who God was. One replied, boldly and promptly, 'God is the Creator of heaven, earth, and all things.' Having answered so well, I thought it would be well to fathom the depth of his knowledge, and the following conversation ensued: 'Is God a spirit?' 'Yes.' 'How many Gods are there?' 'One.' 'But the Chinese worship many gods. What have you to say to that?' 'They are all false, the creations of man's imagination, or dead men "promoted to the rank of gods by men."' 'Are apotheosized men really gods?' 'Certainly not; they have the name, but not the reality.' 'What of "Yü'hwang," the god that is so universally and highly honoured by the nation?' 'Hè is also a made god, not the true God. "Who is Jesus Christ?" 'The Son of God.' 'Is he God?' 'Yes.' 'Why did He come into the world?' 'He came to save men.' 'How does He save men?' 'He died to redeem them,' &c., &c., &c. 'Where are you from?' 'From Hwang Chew' (a city about fifty miles from Han Kow). 'Where did you hear these things?' 'Here.' 'How often have you heard the Gospel preached?' 'I heard it two or three times last year, and took some of your books with me home. I have come to-day to hear you again, and to beg for more books.'

~ "This is only a specimen of the character of many of our daily hearers. It is

very encouraging to meet with such cases. The Missionary's work is to teach the truth, and few things can delight him more than to find that his teachings are understood and remembered.

PECULIAR ADVANTAGES OF PROTESTANT MISSIONS.

"And this leads me to make a remark on the advantages which the Protestant method of teaching has over the Roman Catholic. The foreign priest does not preach publicly to the heathen. In fact he never comes in contact with the heathen world. All that he sees of them are those whom his native agents bring under his notice in the shape of inquirers. Even the native agents don't preach publicly; they simply go about quietly among their immediate acquaintances. Neither do they distribute their books widely; they give copies occasionally to their converts, but, I believe, never to the heathen. The Protestant method is that of publishing loudly, openly, honestly, to all who wish to come and listen, and to scatter the seed of truth as broadly as possible, in the shape of books and tracts. Now the advantage of the latter method is palpable. The Roman Catholic priest may remain for years at a place without his existence being known to any beyond the circle of his converts, and an occasional inquirer. The Protestant Missionary, on the contrary, is known to thousands, on his arrival, as the teacher of a new doctrine. Hundreds come to hear and to inquire every day. By degrees they become acquainted with the principal facts. These facts become topics of conversation and discussion in the family, the tea-shop, and other places of public resort. To question and to doubt are essential to a change. Those who attend upon our public preaching cannot but be led to question their old creeds, and doubt their old superstitions.

"Another advantage connected with the publicity of our method is that, though the Missionary may be stationary at one place, still he acts, to a certain extent, upon the whole empire. Traders who visit a place from distant cities or provinces, may leave it without knowing that there is such a man as a Roman Catholic priest there. Not so with the working Protestant Missionary. He cannot but be known and found out by all parties. We have had among our hearers people from all the surrounding country; these carry with them the Gospel, partly in their heads, and fully in the books presented to them. The other day an old man of the place came to hear me. At the close of the service a few questions were put to him, which he answered very readily. I asked him if he had heard the Gospel before, and he replied that he had heard it, many years ago, from Dr. Medhurst and Mr. Muirhead, at Shanghai. The old man seemed quite convinced of the folly of idolatry, and the probability is, that what he heard ten or twelve years ago at Shanghai led him first to doubt its truth. Such are some of the advantages connected with *public* preaching, and the *full* and *free* distribution of the Word of God, and other Christian books.

SELF-INTERESTED INQUIRERS.

"We have had several inquirers since my arrival. Some of them seemed to be in earnest, but have left the place. Some have come forward for worldly motives, and, being disappointed, have forsaken us. Two or three hundred cash a week have a greater attraction to a Chinaman than the salvation of his soul. Were the former held up as an inducement, it would be easy to make thousands of nominal Christians within a comparatively short period. Not long since, a smart country boy, of about eighteen, presented me with a letter. On reading it I found that he wished to be instructed in the Christian religion, with the view of entering the Church. I spoke

a few words to him, and advised him to come and listen to the daily preaching. Some days after he came again, and presented me with another note. I requested the Native Preacher to make inquiries into the history, character, and intentions of the boy. In the course of conversation he found that some of the country people had got the impression that all who became nominal Christians received a small quantity of rice *per diem*, and that this boy was sent by them to make the experiment, with the view of following him, should it prove successful. No sooner was he undeceived in the matter, than he disappeared altogether. The entire devotion of a Chinaman to the present, the physical, and the material, renders him almost inaccessible to spiritual influence. Speak of present weal, or present woe, material prosperity, or material adversity, and he is all eyes and ears. Heaven, however, has no charms to attract him, and hell no horrors to move him. The former, his gross, sensual soul, can understand and appreciate, but the latter elude his vision. This feature in the Chinese character is lamentable and discouraging. At the close of a discourse, in which the Missionary has been endeavouring to show how life and immortality have been brought to light in the Gospel—how Jesus saves from sin, delivers from hell, and confers a heaven of bliss upon the believer—a Chinaman will stolidly ask him, ‘What *advantage* is there connected with believing in Jesus? Will it bring us any *rice*? How many *cash* does a man *receive* for entering the Church?’ Such is a Chinaman. But such he is not to be for ever. The Gospel has been proved potent enough to vivify his dead soul. What has been done in one case may be done in millions of cases. What we need in the meantime is faith—faith in God and in the ultimate triumph of truth. In the conversion of the Chinese nation as a nation, God will give the world some day a proof of the truth and divinity of the Gospel, such as will hush the voice of scepticism for ever.

* * * * *

“My dear Brother, the conversion of China is a difficult task—as difficult as it is certain. We must not shut our eyes to the fact. In one sense much has been done; in another, very little. We have hardly touched the *Empire* yet. China is hardly conscious of our presence. Before the work is accomplished the Church must advance her gold and silver with a far more liberal hand than she has done, and young men of piety and character must come forth in far greater numbers than they do at present. The conversion of China will cost the Church her treasures, the colleges their brightest ornaments, and the Missions the lives of their best men. Unless we are all prepared for this we had better give it up. If our Brethren at home knew what it was to contend with the power of darkness, as concentrated in the form of Paganism, as it is developed in China, they would certainly send out men by hundreds and not tens. Excuse this; I speak it feelingly.

“I remain, my dear Sir,

“Yours very truly,

“REV. DR. TIDMAN.”

(Signed) “G. JOHN.

SHANGHAE.

LETTER OF THE REV. JOHN MACGOWAN.

“Shanghai, April 15th, 1862.

“DEAR SIR,—You will long before this have received my letter, in which I informed you of the dispersion of our thriving little Church at T’say-So. Since writing,

very little change has taken place in the aspect of affairs, so far as the rebels are concerned. They still remain within our neighbourhood, and are likely to do so unless foreigners should take measures to drive them away. I am happy to be able to tell you that several of the Christians belonging to T'say-So have lately come into Shanghai. After the capture of that place very little reliable information could be obtained as to what had become of the great majority of our converts there. I was in much anxiety about them, and could only commend them to that great Being who could preserve them amidst all their dangers. It seems that upon the approach of the rebels all that could make their escape did so. The aged and the infirm, however, fell victims to the cruelty of the Taepings. Those who have arrived in safety at Shanghai have had the most miraculous escapes. Oftentimes they were within a few feet of the pursuing rebels, hidden in various ways, when the voice of their prayer reached the Most High, and their enemies were turned aside. Whatever doubts these people might previously have had as to the efficacy of prayer, they have all been dispelled by the many signal answers which they received in the hour of their need; they have often declared to me that God had most wonderfully interfered on their behalf to deliver them.

"Thus the little Church, which gave so much promise of future success, has been rudely broken up. Some of its members have been called to join the Church triumphant above; others, dragged away by the hands of the rebels, are having their faith tried amidst scenes of bloodshed and destruction; whilst a few are permitted in safety to worship with the Church in Shanghai. There is no doubt but that the cause of Christ will eventually triumph, notwithstanding the present disasters; but it is only by a strong exercise of faith that one is enabled to look beyond the present scenes to that time when righteousness and peace shall cover the earth.

"Whilst the cause of Christ, however, is meeting with so many drawbacks in other places, we have the most abundant encouragements in the city of Shanghai. It seems as though God would specially encourage us at this time, by giving the hearers at our chapel a greater desire than usual to inquire concerning the way of salvation. In the little chapel in the city, in which I have had daily service for many months, the number of inquirers is at present very great. About two months ago I baptized nine, and now there are fifteen applicants for baptism, all of whom, after due trial, will, I hope, be admitted into the Church. For many months I preached without any signs of success; but at length the Gospel is beginning to be felt, not only by those who come in as they pass by, but also by the residents in the immediate neighbourhood of the chapel. The active assistance which foreigners have rendered in protecting the people from the rebels has no doubt induced many to look more favourably on our preaching. The intrinsic merits, however, of the doctrines set forth, have also exerted their influences on their minds. My own belief in the irresistible nature of the Gospel, when brought to bear on the heathen mind, has always been great, but never more so than at the present moment, when I see people immersed in worldliness being induced to believe in the pure and unworldly doctrines of Jesus.

"Yours very sincerely,

"REV. DR. TIDMAN."

(Signed)

"JOHN MACGOWAN."

INDIA.

BANGALORE.

No intelligence received from India affords us more sincere pleasure than the increase of the Native Ministry by men of long tried Christian character and educational attainments. Within the last two years we have had to record the ordination of several devoted natives thus qualified, both in Northern and Southern India, and we are now gratified to report an addition to their number in the person of Mr. P. PEERAJEE, of Belgaum, who was ordained to the work of the Ministry at Bangalore, on the 14th of March last. We give a brief statement of the service, as reported in the "*Bangalore Herald*," a journal which, on various occasions, has evinced a spirit of enlightened and cordial good will towards the Missionary cause.

EXTRACT FROM THE "BANGALORE HERALD."

"On Friday evening, the 14th March, we had the delight and gratification of attending an Ordination Service at the London Mission Chapel. The name of the Candidate was Mr. P. Peerajee, of Belgaum. The Rev. Messrs. Coles, Rice, Sewell, and Campbell, took part in the service. The introductory exercises, which included singing, prayer, and the reading of the 4th chapter of 1 Timothy, were conducted by the Rev. J. B. Coles. The Rev. B. Rice, in an instructive address, set forth the objects and aims of the Christian Ministry, with some observations on Church order as held by the majority of the Missionaries of the London Missionary Society. Mr. Peerajee then presented himself, of whom the Rev. James Sewell asked the usual questions as to the manner in which he had been brought to Christ and led to devote himself to the office of the Christian Ministry, the truths he proposed to preach and the manner in which he intended to exercise his vocation. The whole were answered in English in a most satisfactory manner, and with remarkable purity of accent: in only one or two words was there any trace of a foreign tongue. This part of the service was very impressive, and must have been unusually solemn and affecting to the Candidate, his Teachers, and friends. The dedicatory, or ordination prayer, was offered by the Rev. C. Campbell, the other Ministers taking part in the ceremony; after which the newly ordained Minister took his seat among his brethren, while the Rev. James Sewell addressed to him a most faithful charge from 1 Timothy iv. 16.

"The services concluded with singing and prayer; the congregation, which included Native Christians and their wives, military gentlemen, Missionaries and their ladies, and a sprinkling of the general public, dispersed at an advanced hour.

"Mr. Peerajee had, previously to his ordination, been five years in the Bangalore Theological Seminary, and seven years at Belgaum, as an Evangelist."

It will be seen from the above statement that the order of service adopted on this solemn occasion was in conformity to that usually observed on such occasions in our Churches at home. We have received the answers of the Candidate for ordination to the several inquiries proposed, and we doubt not that our friends will read with interest and pleasure the fol-

lowing answer to the question, "What reason have you to believe that you are a true Christian?"—to which the Candidate replied:—

"My dear Sir, and dear Christian Friends,—In reply to this question, I shall attempt to give you a short account of my past sinful and wretched state of life, and at the same time tell you, with feelings of gratitude, what the good Lord has done unto me while in this state; and in doing so, may the Holy Spirit of God teach me to be humble, lest I be proud of my present state, in which I found mercy of the Lord; and may He also lead others, by this, to adore His effectual grace, so abundantly manifested in bringing back wandering sinners like myself and others, to Him and His dear Son, Jesus. I was born of heathen parents, and as *they* were such, they brought me up in all the forms of heathenism and superstition in very early life. Whenever my parents frequented idol-temples to offer their homage, they took me with them, and when I saw them prostrating themselves before the idols, I did the same. When they showed me a block of wood or stone, and told me that it was Swamy (or god), I certainly believed it to be so, called it so, and respected it as such. My father once took me to a certain idol-temple, where were a large number of shoes. People call these the gods' shoes; for the gods use them, they say, when they take their night journey. These shoes are greatly venerated by the people, as much so as the gods themselves, which they show by striking both their cheeks with them. So with this view my father took one of these shoes and gave it to me; but I, being young, and ignorant of its proper use, put it on my foot. My father was greatly displeased with me for doing so, and said to me, 'You bad boy, gods' shoes are not intended to be put upon men's feet, so take it immediately in your hands and strike your cheeks with it, or you will have a sound beating.' This command I readily obeyed. Thus I was taught from my very childhood, to forget and dishonour my God, by worshipping and serving the creature more than the ever blessed Creator. So it is plain, then, that I lived without God and heaven, and without His Son and salvation in the world, walking according to the course of the same, fulfilling the desires of the flesh and of the mind. Had God allowed me to remain and to die in this sinful state, oh, how miserable should I have been, both here and hereafter! But thanks be unto God, that He had mercy in reserve for me!

"Though the Lord for some wise ends did not see fit to bring me fully to the knowledge of Himself till I was twenty-one years old, yet He left me not entirely to my own ways; for when I think now of the good providence of God manifested towards me during this long period, it leads me to conclude that the Lord was preparing me in a very wonderful way, and by various means, to make me a follower and a servant of my blessed Lord Jesus. This I will now explain.

MEANS OF CONVERSION.

"My father was employed under a very religious gentleman. He was very kind to my father, and kind to me, and as he was also young, he was very fond of me, and took great pleasure in my company. One day I had been to see him, when he gave me a small tract, entitled, 'The Way of Salvation.' I read this tract very carefully, and was very much pleased with its contents. I was very fond of this tract, and so kept it always with me, and read it very often. This was the first book that shed a faint light of Christianity on my mind, and produced in me somewhat of dislike to heathenism, such as the worship of idols, the caste system,

and the Hindoo way of salvation. In the course of time this gentleman retired, and another succeeded him, who was also religious. My father very soon procured employment under him, and was very much liked by him. One day my father introduced me to this gentleman and his lady, who were very glad to see me, and took me as a house-servant. This gentleman, being a lover of God and His cause, was in the habit of teaching his servants on every Lord's day, when I also had an opportunity of hearing the Word of God taught and read by him. This blessed privilege I enjoyed for a long time. By this means the gracious Lord gently touched my heart, convincing me of the truth and excellency of Christianity. But I was not contented with only so much, for it produced a great desire in me to read for myself the Word of God, which I had not. This made me very sad. So I was obliged to take this gentleman's copy of the New Testament in his absence, and go to a solitary place, and then read it till I was satisfied. In the course of my doing so, once I happened to read in the Gospel of John the unspeakable sufferings and death of Christ. This deeply affected and melted my heart, to see the wonderful love of Christ to perishing sinners. This made me love this good Saviour, and desire to devote myself to Him as His humble servant.

PROGRESS OF EDUCATION.

"The lady under whom I was now serving, was so kind to me, that she undertook to teach me English, providing me with all the necessary books; but, finding that I was making very little progress, she put me to the English school, in charge of the Rev. Messrs. Taylor and Beynon, in Belgaum. I attended this school for many years, and was greatly benefited by doing so; for I had to learn the Scripture lessons every day in the school. This helped me to acquire much more knowledge of Christianity. I had also to hear Scripture expositions every day by these reverend gentlemen. This enlightened my mind a great deal, and strengthened me much more in the knowledge, faith, and love of Christ. Moreover, I received many other religious books from these reverend gentlemen while in the school, such as James's 'Anxious Inquirer,' 'The Child's Companion,' 'The Pilgrim's Progress,' 'The Holy War,' 'Heartsease in Heart-trouble,' 'Christ on the Cross,' 'The Golden Treasury,' and others. The perusal of these books made a deep religious impression upon my mind, and excited me a great deal openly to renounce heathenism and embrace Christianity; but, not having sufficient courage to do so, I grew cold again and still remained among the heathen.

PUBLIC PROFESSION OF CHRISTIANITY.

"Notwithstanding this, I renounced idol-worship openly, read the Word of God and prayed often, observed the Lord's day, and delighted to go to chapel to hear the Word of God. I was always forward to expose the errors and falsity of heathenism, and to defend Christianity openly. This created a great stir among the people; so the Lord called me very soon to bear very heavy persecution, and to go through very fiery trials and temptations. The Lord, as it were, hid His face from me now, friends near and dear forsook me, every one began to laugh and mock at me, and ill-treat me, so much so, that I was obliged to flee from my father's house, and, in the night, take refuge with Mr. Taylor and Mr. Beynon, who kindly took me under their protection and gave me a

house to live in. Thus the Lord graciously called me out of the people among whom I lived, that I might henceforth serve Him in spirit and in truth, and love Him with all my heart, and soul, and mind. This offered me the best chance to give myself up to the Lord, as He had delivered me from the hands of my enemies, and cleared away all the troubles and temptations I expected from the heathen. I immediately applied for baptism to the Rev. W. Beynon, who was glad to comply with my wishes, and, after a few weeks, I was admitted into the Church of Christ by baptism, in 1847. From that time I have enjoyed true peace and happiness in my soul, and have delighted to walk in the ways of the Lord. "Bless the Lord, O my soul, and all that is within me bless His Holy Name, and forget not all His benefits!"

BENARES.

WE are glad to have the opportunity of inserting the following letter from our Brother Mr. HEWLETT, as it so fully expresses our conviction of the *first* duty of a Christian Missionary on his arrival at his destination; namely, the consecration of his time and strength to the acquisition of the native language. Without this attainment, whatever efforts he may employ for the benefit of the heathen must prove all but inefficient. Teaching or preaching through an interpreter must, under the most favourable circumstances, produce but a very feeble impression; and we heartily rejoice that Mr. Hewlett, in common with other newly arrived Brethren, has devoted his heart and strength to the attainment of this "one thing needful." It is generally found that, if the study of the vernacular is delayed, the difficulty of its attainment increases, and the student generally fails. Our friend has therefore acted wisely in making this acquisition the object of his earliest effort, and we have no doubt, with God's blessing, of his complete success.

"London Mission, Benares, May 3rd, 1862.

"MY DEAR DR. TIDMAN,—I cannot inform you of my having done very much direct Missionary work since I last wrote; but I am thankful to be able to say that I have made some progress in the vernacular, though not nearly as much as I could wish. Most of my time is occupied [in acquiring it. I read daily from two and a half to three hours, with a Munshi, and do all I can to exercise my present knowledge by speaking to the natives, and listening to them. Last Wednesday evening, April 30th, my first attempt to labour in the language of the people may be said to have commenced. I conducted the weekly prayer meeting amongst our Native Christians, by giving out the hymns, reading a chapter, and concluding by a prayer myself, which I had prepared beforehand and committed to memory. I trust, if the Lord will, to take my turn from this time forth with my Brethren in conducting the week-day services, and next time I hope to be blessed in endeavouring to address the Christians in their own tongue. I trust also, before many months shall have passed, to take my turn in the services of the Lord's day. I cannot help feeling impatient with myself sometimes. I often long most intensely to be able to labour heart and soul to bring these benighted heathens amongst us to a saving knowledge

of the truth as it is in Jesus; there is so much to be done here, and so few to do it. So many are perishing daily for lack of knowledge; 'the harvest truly is plentiful, but the labourers are few.' Oh, that the whole Church of Christ would not only 'pray therefore the Lord of the harvest, that He will send forth labourers into His harvest,' but also that those already in the field should be daily filled with wisdom and the Holy Ghost, to labour and pray most successfully on behalf of the thousands, yea, millions, around us, who are continually passing through the dark valley of the shadow of death without a ray of light to lighten them through it.

"I can make myself understood generally to the servants and other natives. I daily read a portion of the Word of God with my servant, and talk over it with him in the vernacular as well as I can. I go generally to the Bazaar with Mr. Sherring; but I cannot understand as much of the preaching there as I can of the preaching on Lord's day. The language of the Bazaar is Hindi, and that of the Native Christian Hindustani or Urdu, to which most of my attention has hitherto been devoted. I am now about forming a class among a few of the children of the Native Christians, which I intend to meet two or three evenings in the week. This, I hope, will help me to acquire the language more readily, as well as do good to the children. I am not willing to teach any English class until I am pretty well versed in the two vernaculars.

"We are occupying part of Mr. Sherring's house—the Mission-house, in the compound—for the present, as there is no vacant house to be had in Benares. Probably after the rainy season will be over, some fresh arrangements will be made. We are both very happy here, and are fully persuaded that we shall much enjoy this sphere of labour, should it please the Lord to bless and prosper us here. However, as we believe our hearts are set upon labouring for the Redeemer's glory, we trust we should be happy to labour in any part of the world wherever it might please the Lord to send us. With Christian love,

"I am, dear Dr. Tidman,

"Yours faithfully in the Lord,

(Signed) "JOHN HEWLETT."

SOUTH AFRICA.

FRENCH PROTESTANT MISSIONS TO THE BASUTOS.

THE Christian Church has lately been favoured with an instructive and delightful volume by the Rev. E. Casalis of Paris, who laboured as a faithful Missionary for three-and-twenty years among the *Basutos* in South Africa. The original work, in French, has been translated into English, and published by Messrs. Nisbet and Co., Berners Street. The Missionary labours of our French Brethren in South Africa commenced more than thirty years since. They have been prosecuted chiefly among the people acknowledging the authority of MOSHESH; and the volume affords a very vivid and encouraging detail of the varied and persevering efforts of the author and his fellow labourers. Among many instances of success most deeply affecting, we select the following biography of a Christian convert originally named *Entuta*, but who adopted the name of *Manoah* as an ex-

pression of his belief in the God of Israel, and his future consecration to the service of Christ.

PERILS OF CHILDHOOD.

"The childhood of Entuta was passed in the midst of the wars that had desolated the country of the Basutos. He was hardly twelve years old when he lost his father, and his family were obliged to exile themselves to go and seek sustenance among the cruel vassals of Dingan. During the journey he had to endure extreme hunger and fatigue; the poor emigrants, conducted by Cheu, (a man of years and experience,) climbed with difficulty the mountains of the Malutis, which separate the country of the Bechuanas from the province of Natal. On the frontiers of the land of the Zulus, a haughty-looking chief arrested the travellers with the intention of seizing Entuta for his slave, and was already carrying the child off, when Cheu ran to the help of his young friend, and, taking him by the arm, tried to drag him away. An obstinate struggle ensued; the child, violently pulled about, screamed with pain and terror. The Zulu, finding himself the weaker of the two, became furious, and, raising his javelin, cried, with a furious glare at Cheu, 'This child shall be neither yours nor mine; see, this steel shall pierce his brain!' At this moment Entaloe, the boy's elder brother, rushed to the murderer, and, arresting his arm, cried, 'O Cheu, my father, do not resist any more, let Entuta be a slave; perhaps some day he will return to us!'

CHEERING PROSPECTS BLASTED.

"These words were verified, for, after the lapse of a few months, the poor captive rejoined his family, whom he found settled a day's journey from Mokokotlofe, the usual residence of Dingan. A considerable number of Basutos, brought together by common misfortune, had obtained permission from the Zulu monarch to found a village which very soon became flourishing. By means of the communication they kept up with their countrymen of Lesuto, these emigrants procured ostrich feathers, crane's wings, and panther's tails, which they sold advantageously to the Zulus, such objects constituting the chief military ornaments of that people. The little community were soon in possession of some flocks, and already looked forward to the day when these acquisitions should enable them to return to their own land; but, alas! the source of their prosperity became the cause of their ruin. Some friends of Cheu were allured by a more advantageous bargain, to go and offer their merchandise to the Baraputsas, a neighbouring tribe at enmity with Dingan. This was enough to kindle the wrath of the despot. One dark night the village of the Basutos was completely surrounded by some hundreds of warriors, and a general massacre took place. Entaloe and his young wife, dangerously wounded, were left as dead under a heap of corpses; the hut of Entuta was pillaged and burnt. As for himself, thanks to an intervening Providence, he had set out the evening before on a journey with his protector, Cheu. As soon as Entaloe and his wife were sufficiently recovered from their wounds, they and their brother quitted the inhospitable land of Natal, and, being reduced to a state of entire destitution, they were compelled to join a band of hunters on the banks of the Caledon, who lived on the flesh of hippopotami and wild boars. In the course of this adventurous life Entuta was often exposed to great dangers; he was one day pursued by a hippopotamus, infuriated by the number of wounds it had received. The young hunter, worn out with fatigue, was near being torn in pieces; but God, who watched over him, directed his flight towards a deep ravine, where the animal dared not follow. A few months after-

wards, Entuta and his friend Taele were surprised by a leopard, while hunting rock rabbits; they attacked the animal without hesitation, and wounded it, irritating it to such a degree that it sprang upon Taele, brought him to the ground, and was about to tear him in pieces, when Entuta delivered his friend by laying the ferocious beast dead at his feet with a blow of his club. The skin of the leopard belonged to the victor, but on this occasion he manifested a most laudable generosity. Having conducted Taele in safety to his parents, he brought the precious trophy, and, spreading it out before his companion, he said, 'Take it, it is yours, you have run the greatest danger.'

CHRISTIAN CONVERSION.

"After several years of agitation and suffering, the exiled family returned to Thaba-Bosio, and found there peace and plenty, and, what is of infinitely more value, the words of eternal life.

"From the first, Entuta paid great attention to the preaching of the Gospel, and Christian principles were insensibly developed in his heart before it became perceptible to those around him. He opened his mind to me a few days after he had heard a discourse on those words of Joshua: 'As for me and my house, we will serve the Lord.' 'I have felt,' said he to me, 'that I should not be able long to conceal the change that God has wrought in me. Jesus Christ must be served openly; my conscience was awakened some months ago, when the Lord said to me, "Entuta, how will you escape my wrath?" I tried at first to deceive Him and deceive myself, and answered, "I am so young, what harm can I have done? My assagai has never pierced a man. I eat the fruit of my own labour." But the Book of God convicted me of a lie: it says, "Thou shalt not covet." Then I understood that sin was in my soul. It says also: "Thou shalt love the Lord thy God with all thy heart, and Him only shalt thou serve." I was convinced that all my life I had only loved myself; and as I wept in the bitterness of my soul, Jesus said, "Come to me, thou who art weary and heavy laden, and thou shalt find the rest that thou seekest." O, my shepherd, lay the yoke of Christ upon me; I will bear it publicly.'

"He was baptized soon afterwards, and took the name of *Manoah*.

ILLNESS AND DEATH.

"A few years after this he was taken from us by a very rapid illness: he was very near his end before we had any idea that he was in danger. From the first he evinced entire resignation, and a few days before his death he said to his brother: 'Perhaps I shall remain with you, perhaps I shall depart: may God choose for me.' 'Do you suffer much?' asked Entalloe. 'Yes, a great deal; but the Lord sustains me. When He took me into His service, He did not promise me that I should be free from suffering.' A friend who was present, remarked that Manoah had been famous for his strength. 'It is true,' replied the poor invalid, 'that I have been vigorous for many years; but strength is a snare—the Lord has done well to take from me what I was proud of.' The next morning, his brother was so struck by the progress of the disease, that he fell on his knees and burst into tears. 'Why do you weep?' asked Manoah. 'I see the Lord is about to chasten me, and how can I help weeping?' 'Listen to me,' answered the sick man; 'I do not wish to deceive myself. I know that I am in great danger, but let us both be submissive to the will of God; all that He does is well. Above all, let us never forsake our Saviour.' The 23rd Psalm was then read: Manoah, after listening to it, said in a low voice, and as if speaking to himself: 'I should like to know if David, when he wrote this

Psalm, was in my situation; it is so comforting; the comparison is so beautiful.' During the following night he waked his old mother, who was sleeping near him, and asked her when she was going to cook the Sunday bread.* 'The day after to-morrow, my son—this is the night of the fifth day.' 'On Sunday I shall be no longer with you; the Lord has sent for me.' These words alarmed his family extremely. I was sent for, and could not but confirm the judgment of the invalid as to his condition.

"After having administered a restorative, I begged him to tell me all his thoughts and feelings. 'Oh!' exclaimed he, with difficulty, 'my dear pastor, I should have much to say to you if I could speak. Do you remember the day when I told you that, like Joshua, I would serve the Lord? Since then, I have been happy. I believe in Jesus Christ, and find in Him pardon for all my sins. He will not leave me now that death is near.' During this day, which was Friday, he grew weaker and weaker: every symptom told of a speedy dissolution. I hastened, therefore, the next morning to his bedside, and found him still conscious, though he spoke with difficulty. On seeing me, he repeated twice in broken accents, 'I am happy in Jesus!' Soon after, he said to his brother, who was supporting him in his arms, '*Kia otsela*—I am going to sleep.'

"Entlaloe laid him on his bed of skins, closed his eyes, and all the bystanders withdrew sobbing.

"I could not so soon leave the remains of the first Mosuto Christian that I had seen die. I was absorbed in the thought of the change that one short moment had wrought for this happy being. A hut of reeds was the only dwelling that Manoah had ever possessed; a few deer skins, the most valuable garments he had ever worn; his flocks, the only riches he knew. I remembered that, quite lately, in trying to depict to him the bliss and glory of heaven, I regretted that he could have but a very imperfect idea, even of the earthly objects to which the Holy Spirit has compared the blessings to come. But one moment had sufficed to transport him into the midst of ineffable splendours, of which the golden harp of the seraphim, the sea of crystal, the gates of pearl, are doubtless very imperfect images. Oh, mighty power of faith, by whose aid Manoah took hold of the promise of endless happiness, though he understood so little of its nature! But what do I say? He had comprehended this happiness, for with him it consisted entirely in living near to God. What need had he of allegorical descriptions? It was enough for Manoah to see his Saviour, to worship and serve Him, and throughout all eternity to tell Him how much he loved Him; and it is enough for all the redeemed of Jesus Christ."



ORDINATION OF MR. WM. WARDER AT NEW AMSTERDAM, BERBICE.

VERY interesting services took place in Mission Chapel, New Amsterdam, on March 9th, in connection with the ordination of Mr. Wm. Warder to the office of the Christian ministry. At an early hour a large congregation assembled, and before the usual time for public worship, every seat in the capacious building was occupied. The services of the day were commenced by the Rev. Alex. Jansen, after which a

* In our Stations, the converted Basutos had spontaneously adopted the custom of preparing on Saturday their food for Sunday, in order to be more at leisure on the Lord's day. |

powerful and deeply interesting sermon was preached by the Rev. E. A. Wallbridge, from Demerara, from the words—"The ministry of reconciliation," in which he ably illustrated the authority, the object, and the spirit of the Christian ministry. At 2 o'clock, a still more numerous congregation assembled, and additional accommodation having been afforded, the service was commenced by the Rev. Geo. Pettigrew, after which the Rev. J. Dalglish put certain questions to Mr. Warder relating to his conversion to God, his call to the Missionary work, his views of the leading doctrines of Christianity, and the manner in which he intended to prosecute his labours. Mr. Warder's answers were most interesting and deeply affecting. The Rev. Jabez Marratt, an excellent Wesleyan brother, offered up an appropriate and impressive ordination prayer, after which the Rev. E. A. Wallbridge delivered a most excellent charge from the words "Be thou a faithful minister of Jesus Christ." The Rev. R. Ricards then addressed, in a most interesting manner, the assembled congregation on their duties to their minister; after which the solemn and deeply interesting services of the afternoon were brought to a close by the Rev. James Roome engaging in devotional exercises and pronouncing the benediction.

A large congregation again assembled in the evening, when the service was commenced by the Rev. J. Foreman, after which the Rev. J. Marratt preached an admirable sermon from the words "Which things the angels desire to look into."

The solemn services, which will not soon be forgotten, were brought to a close by a most animating Missionary meeting on the Monday evening. Mr. Warder proceeds to his sphere of labour at Lonsdale with the best wishes of all his Brethren for his happiness and prosperity, and indeed of all in this place who wait for the coming of Messiah's kingdom.

DEATH OF THE REV. ALEXANDER CHISHOLM.

It is with deep regret we have to announce the removal by death of this excellent and devoted Missionary. After nearly twenty years of service in Polynesia, Mr. Chisholm found it necessary to seek a change for the benefit of his health, and accordingly, in the spring of 1860, accompanied by his family, he embarked at Raiatea for Sydney, and thence proceeded to England, where he arrived in the following month of October. Mr. C. brought with him to this country the Tahitian Scriptures, revised by the Missionaries, with a view to the printing of a new edition, under the auspices of the Bible Society, and he has been since chiefly engaged in carrying the same through the press. Though suffering from a disease of the heart, our lamented Brother was occupied in this labour of love until within a few days of his decease, which occurred on the 29th of May, at Oswestry, in the midst of his sorrowing family.

Mr. Chisholm, on leaving England in 1842 for the Missionary field, was in the first instance stationed on the Samoan group. In 1847 he removed, at the request of the Directors, to Tahiti, but in consequence of the restrictions imposed by the French Protectorate upon the Protestant Mission in that island, he removed in September, 1852, to Raiatea, where he continued to labour, amidst not a few discourage-

ments, with exemplary zeal and fidelity, until his return to England, as before mentioned. Our departed Brother has left a widow and seven children to mourn their irreparable loss.

ACKNOWLEDGMENTS.

- The thanks of the Directors are respectfully presented to the following, viz.—
- For Madagascar—To the Rev. G. Robbins and Church, Slough, For a Communion Service; To Messrs. R. V. Tidman & Co., London, For a Communion Service; To S. A. P. Bucks, For a Parcel of Books; To the Rev. T. Binney and the Deacons of Weigh House Chapel, For a valuable supply of Tune Books; To Dr. W. Marten Cooke, For a supply of Tune Books.
- For Rev. R. Moffat, Kuruman—To Mrs. Trenaman and Friends, Union Chapel, Brixton Hill, For a case of Clothing and Useful Articles.
- For Rev. J. F. Kayser, Knapps Hope—To Friends at Egerton, Pendleton and Salford, For a Communion Service, value £7.
- For Rev. T. H. Clarke, Jamaica—To Miss Mullinger and Friends, Chatham, For a Box of Clothing, &c., value £12.
- For Jamaica Mission—To Mrs. Alexander, Ipswich, For a Parcel of Hymns.
- For Rev. Wm. Alloway, Jamaica—To Mr. P. Cook, Tetbury, For a Parcel of Drapery.
- For Rev. Wm. Hillyer, Jamaica—To Mrs. Braden, Uttoxeter, For a Box of Clothing and Useful Articles.
- For Rev. W. J. Gardner, Jamaica—To Ladies of Forest Gate Missionary Working Association, For a Case of Wearing Apparel and Useful Articles.
- For Rev. M. A. Sherring, Mirzapore—To the Bunyan Meeting Working Party, Bedford, For a Box of useful and fancy articles, value £25.
- For Rev. S. Mateer, Pareychaley—To the Missionary Working Association, Surrey Chapel, For a Parcel of Clothing, &c.; To Friends at Princes Street Chapel, Norwich, For a Parcel of Clothing for Support of Native Teacher.
- For Rev. J. Macartney, Bellary—To Mrs. Wills, Bristol, For a Box of Wearing Apparel, &c., value £32.
- For Mrs. Coles, Bellary—To the Carr's Lane Missionary Working Society, Birmingham, For a Case of Useful Articles.
- For Rev. B. Rice, Bangalore—To the Missionary Working Society, Staines, per Mrs. Morford, For a Box of Clothing and useful Articles.
- For Rev. J. P. Ashton, Madras—To Mrs. Craven and Friends at Birkenhead, For a Box of Useful Articles.
- For Rev. A. Corbold, Madras, To the Ladies' Working Association, Kingsland Chapel, for a Case of Useful Articles.
- For Mrs. Lewis, Santhapooram—To the Ladies' Working Association, Kingsland Chapel, For a Parcel of Clothing.
- For Rev. J. Sewell, Bangalore—To Miss Tapley, For a Box of Clothing and Useful Articles.
- For Coimbatore—To the Misses Hope, Wexford, For a Box of Clothing.
- For Rev. J. Duthie, Nagercoil—To Friends at Kingsbridge, per Miss Hawkes, For a Box of Clothing, &c.
- For Rev. W. W. Gill, Mangaia—To the Girls' Missionary Working Party, Middleton Road Chapel, Dalston, For a Parcel of Clothing.
- For Rev. T. Powell, Tutuila—To the Stepney Meeting Working Association and Juvenile Association, For a Box of Useful Articles.
- For Rev. J. Jones, Mare—To the City Road Juvenile Society, per Mr. F. H. Rooke, For a Parcel of Clothing, &c.
- For Samoan Mission Seminary—To J. Wemyss, Esq., Newburgh, For a Parcel of Diagrams, value £5 14s.
- For Rev. S. M. Creagh, Nengone—To Friends at Bristol, per Rev. S. Hebditch, For a valuable Supply of Paint, Oil, Turpentine, and Glass.
- To Mrs. Smith, late of Sheerness, For a Parcel of Clothing.
- To Mr. Shoobridge; To Miss Cooper and Mr. Burlingham, Lynn; To Mrs. Casterton, Dalston; To Mrs. W. Scrutton, jun., Poplar; To Mrs. Sanders, Clapham; To Miss Cutts Woodford; To Mrs. Adkins, Northampton; To A. Taylor, Esq., Folkestone; To M. T.; To Senex; To a Country Grocer and to Miss Hadland, Clapham; For Volumes and Numbers of the Evangelical and other Magazines, &c., &c.
- The Rev. Dr. Turner gratefully acknowledges the receipt of Ten Pounds from John Henderson, Esq., Park, Glasgow, and One Pound from Mrs. Anderson, Harrow Road, W., for the purchase of Maps, Diagrams, &c., for the Native Teachers' Institution at Malua, Samoa.

ARRIVAL OF MISSIONARIES.

- Rev. James Kennedy, wife and child, from Benares, per "St. Lawrence," April 17th.
- Rev. E. A. Wallbridge, wife and family, from George Town, Demerara, per "George Rainie," May 20th.
- Rev. George Pettigrew, from Albion Chapel, Berbice, May 25th.

DEPARTURE.

Dr. Henderson, accompanied by Mrs. H., embarked at Glasgow, on his return to Shanghai, April 29th.

COLLECTIONS AT THE ANNIVERSARY IN MAY.

ANNIVERSARY COLLECTIONS.

May, 1862.

Weigh House Chapel . . .	17	8	5
Guildford Street Welsh Chapel . . .	2	14	0
Surrey Chapel . . .	57	10	8
Tabernacle . . .	30	17	3
Exeter Hall . . .	91	2	1
Poultry Chapel . . .	8	16	5

MISSIONARY COMMUNION.

Craven Hill Chapel . . .	14	3	3
Stepney Meeting . . .	7	4	0
Craven Chapel . . .	9	1	0
Falcon Square Chapel . . .	6	0	6
Union Chapel, Islington . . .	13	8	1
Kingsland Chapel . . .	8	2	0
Hanover Chapel, Peckham . . .	14	10	3
Trevor Chapel, Brompton . . .	6	3	3
Greenwich Road Chapel . . .	7	10	6
Eccleston Chapel . . .	8	12	2
Park Chapel, Camden Town . . .	8	0	0
New Tabernacle . . .	3	14	6

COLLECTIONS, 12TH MAY.

Abney Chapel . . .	16	4	3
Albany Chapel, Regent's Park . . .	5	0	0
Albany Road Chapel . . .	5	10	0
Barbican Chapel . . .	4	7	9
Bayswater, Craven Hill Chapel . . .	26	0	0
Bedford Chapel . . .	23	0	0
Bethnal Green . . .	15	8	2
Bethnal Green, Park Chapel . . .	2	0	0
Bishopsgate Chapel . . .	51	0	0
Blackheath . . .	58	0	0
Brighton, Union Street . . .	20	0	5
Camberwell New Road . . .	6	6	0
City Road Chapel . . .	23	15	9
Clapham . . .	41	0	9
Clapton . . .	78	8	0
Clapton, Pembury Chapel . . .	11	0	0
Claremont Chapel . . .	22	3	2
Craven Chapel . . .	26	0	0
Deptford . . .	6	10	0
Ebenezer Chapel, Shadwell . . .	3	15	6
Eccleston Chapel . . .	22	0	9
Egham . . .	7	13	4
Eltham . . .	36	12	6
Enfield . . .	16	17	8
Esher Street Chapel . . .	5	2	0
Falcon Square Chapel . . .	19	9	6
Finchley . . .	6	5	1
Finsbury Chapel . . .	18	6	0
Forest Gate . . .	6	8	9
Greenwich Road Chapel . . .	9	3	6
Hackney, St. Thomas's Square . . .	16	0	7
Hackney, Old Gravel Pitts . . .	49	4	8
Hare Court Chapel, Canonbury . . .	60	3	3
Harley Street Chapel . . .	11	14	8
Haverstock Chapel . . .	14	11	9
Hendon . . .	15	17	10
Highgate . . .	17	9	4
Holloway . . .	23	3	0
Horbury Chapel . . .	15	10	0
Hoxton Academy Chapel . . .	22	0	0

Islington Chapel . . .	13	10	0
Islington, Union Chapel . . .	70	9	7
Islington, Offord Road Chapel . . .	13	13	3
Islington, Barnsbury Chapel . . .	13	0	0
Islington, Church Road Chapel . . .	2	3	0
Jamaica Row Chapel . . .	8	8	0
Kennington, Carlisle Chapel . . .	5	14	8
Kensington . . .	43	11	2
Kentish Town . . .	26	4	8
Kingsland . . .	36	2	8
Kingston . . .	9	18	3
Lewisham, Union Chapel . . .	15	0	0
Lewisham, High Road . . .	21	14	1
Maberley Chapel . . .	6	18	6
Marlborough Chapel . . .	13	9	7
Mile End New Town . . .	5	0	0
Mile End Road Chapel . . .	7	15	0
Mile End, Latimer Chapel . . .	5	6	10
Mill Hill . . .	4	11	9
Neckinger Road Chapel . . .	4	0	0
New College Chapel . . .	25	17	0
New Court Chapel . . .	4	11	6
Norwood . . .	18	13	1
Orange Street Chapel . . .	8	2	1
Paddington Chapel . . .	28	9	6
Park Chapel, Camden Town . . .	38	16	11
Peckham, Hanover Chapel . . .	19	7	9
Peckham Rye Chapel . . .	9	13	1
Plaistow . . .	12	2	6
Poplar, Trinity Chapel . . .	36	5	9
Poultry Chapel . . .	147	16	8
Putney . . .	2	6	0
Reigate . . .	8	0	8
Richmond . . .	8	0	0
Robert Street Chapel . . .	10	13	8
Romford . . .	5	10	0
Southgate Road Chapel . . .	11	3	0
Southwark Congregational Ch. . .	1	4	9
St. Mary Cray . . .	12	18	9
Stepney . . .	21	17	0
St. John's Wood Chapel . . .	12	4	3
Sutherland Chapel . . .	9	9	0
Sutton . . .	7	16	9
Sydenham . . .	15	13	2
Tabernacle . . .	20	18	3
Tonbridge Chapel . . .	10	6	10
Tooting . . .	6	0	7
Tottenham . . .	16	10	0
Tottenham Court Road . . .	11	5	0
Totteridge . . .	17	0	0
Union Chapel, Brixton Hill . . .	16	6	4
Union Chapel, Horselydown . . .	7	3	3
Walthamstow . . .	19	13	4
Walworth, York Street . . .	32	2	3
Wardour Chapel . . .	5	12	6
Wandsworth . . .	12	0	0
Weigh House Chapel . . .	33	15	3
Well Street Chapel . . .	6	5	8
West Brompton . . .	1	8	6
Westminster Chapel . . .	50	10	0
Whitefield Chapel . . .	3	10	0
Woolwich, Rectory Place Chapel . . .	12	0	0
Wycliffe Chapel . . .	26	0	0
York Road Chapel . . .	24	12	6

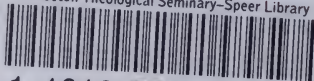
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